LEAGUE OFFICES MOVED FROM FORT SCOTT TO AURORA

To coordinate the forces, economize in expenses and bring about more thoroughness and efficiency in the work, the business offices of the Free Press Defense League have been transferred from Fort Scott, Kansas, to Aurora, Missouri. The League forces will now be in close touch with those of The Menace, and, while the work is different, it is closely akin and the change will prove a valuable one to all concerned. Read Hon. J. I. Sheppard's announcement to League members on the fourth page of this issue, and resolve that you will help us in the big campaign now starting to induce every patriot in the nation to become a member of the League. The time has arrived for a real offensive!



AMERICA'S GREATEST EDUCATIONAL JOURNAL IN FURTHERANCE OF FUNDAMENTAL DEMOCRACY

HIGHEST PAPAL AUTHORITY SANCTIONS MURDERING OF

BOOK

1. To the most chaste Spouse of the Mother of God, Saint Joseph, to whose protection Christ, once for all rescued from death by his preserving help, committed His church to be protected from errors, this work is dedicated by the Author.

Brother Alexius M. Lepicier O. S. M., Professor of Sacred Theology in the Pontifical College of the City for Propagating the Faith.

Concerning the Stability and Progress of Dogma.

Second Enlarged Edition.

"That this rule has come down from the beginning of Gospel even before certain earlier heretics, to say nothing of Praxias, of yesterday, will be proved as well by the very after history (posteritas) of all heretica, as by the novelty of Praxeas of yesterday. Tertull Against Praxeas, ch. 2.

To serve Mary is in reality to rule,

Dasclee and Co., Publishers, Typographers of the Holy Apostolic See and of the Holy Rites of the Congregation. Piazza Grasioli (Palazoo Doria)

ERE is one of the most astounding revelations that has been given the American people in the last fifty years re-

litico-ecclesiastical organization at tablish the truth of the most severe gregation." ideals of the Reformation and of Lib-eral Democracy make her the su-of had space permitted.

which afford positive proof that to-day, under the spot-light of twen-this article. Missouri, expressly for tieth-century liberal civilization Rome teachings) sanctions and endorses His Holiness, Pius X." such teachings as the following:

(c)

TRANSLATION OF TITLE PAGE OF

present age; (e) That the church tolerates heretics now because it is not prudent to kill them; (f) And that the pope has the

out of regard for the opinions of our

power to depose secular rulers who have abandoned Catholicism and to absolve the subjects of such rulers from their allegiance.

Here are facts which it must be remembered are not reckless claims of "fanatics" or "anti-papists" or even calm assertions of conscientious and conservative Protestant thinkers. No they are the bold, naked statements of one of the greatest present-day teachers of Roman dogmatic theology in one of the most, it not the most, authoritative Roman Catholic institution in the world, and are statements endorsed by the last pope who gave his apostolic benediction to the author for producing the work embodying these diabolical, inhuman, dark age sentiments. And furthermore, these teachings are sanctioned by the highest and only absolutely authoritative "Congregation" of the Curia, that of the "Index" which passes on the orthodoxy of Roman Catholic teach-

On this page we have been at pains to reproduce some pages from the book containing this teaching. The title of which is CONCERNING THE STABILITY AND PROG-RESS OF DOGMA. It is written by "Professor Alexius M. Lepicier O. S. M. Professor of Sacred Theology in lating to the actual present-day spirit and teachings of the Ro-Propagating the Faith." Here also man Catholic hierarchy at its foun- will be found facsimile reproductions from the original pages, the amazing A revelation showing the true and almost unbelievable endorsement A revelation showing the true true teachings of the Roman Catholic politico-ecclesiastical organization at back to the days of the inquisition in the present moment which no papal its teachings. It will be further subject can refute, or deny, and yet noted that the book is published by these authoritative teachings, officially endorsed by the highest sources of typographers of "The Holy Apostolic authority in the Roman church, es- See," and the "Holy Rites of the Con-

indictment that the most outspoken patriots in America have made in of the teachings of the work and do their claim that Rome's intolerance not embrace some of the longer quohostility to the fundamental tations embodying similar teachings

preme menace to our republic today.

Here are facts, irrefutable facts, by Prof. A. P. Hall of Drury College,

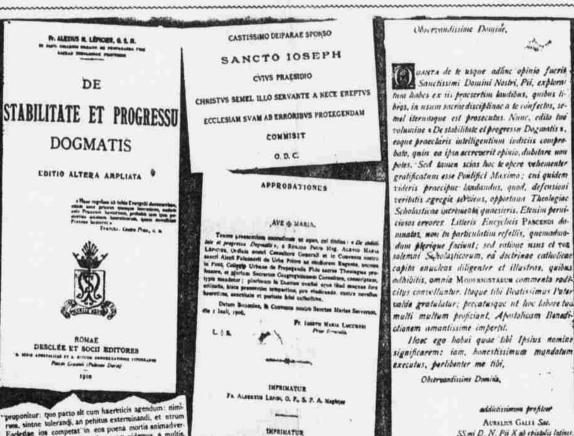
Wherever we give quotations not holds and teaches, at her fountain- appearing in the facsimiles we give head, or that her infallible pontiff the page from Lepicier's book as endorses and her Congregation of the published in Rome, and these cita-Index (the august tribunal that tions are verbatim quotations from passes on the orthodoxy of Catholic Prof. William Sullivan's "Letters to

The author of the work taken as That heretics deserve not our subject, it will be observed, is merely to be excommunicated, but to Professor of Sacred Theology in the Pontifical College and as pointed out (b) That the power to kill here-tics belongs both to the church and Prior of the Convent of Servants of

St. Mary, is general Counsellor of That the church has the the Order of which Father Lucchesi power to put to death even repentant is General Prior and he is also counheretics;
(d) That Romanists should not fions. His position as Professor of shrink from uttering this teaching Sacred Theology in the Pontifical

Almost Unbelievable, Twentieth Century Teachings of Rome as to the tention to Pope Pius' enthusiastic Murdering of Heretics Unanswerably Exposed in Quotations from Book by Roman Catholic Theologian Who Published Same Appending Approbation of Last Pope and Congregation of Index

By B. O. FLOWER, President Free Press Defense League.



proponitur: quo pacto alt cum haereticis agendum: nimirum, sintne tulerandi, an pehitus exterrumandi, et utrum
Esclesae ios competat in eos poena nortis animadvertendi: gravis quidesn quaestio, quam videnus a multis,
etiam ex catholicis seriptoribus, qui de iure canonico
pertractarunt, non uti decet fuisse discussam.

Ad quod rite solvendum, primo advertendum est,
circa haereticos, duo considerari posse; unum quidem ex
parte ipsorum, scilicet attento eorum demerito, aliud vero
ex parte Ecclesiae, inspecta nempe materna simul et
iadiciali Ecclesiae apredi rationo (1).

Ex primo quidem, si haeretici ex parte sol considerentue, nimirum qui tales libere fasti, haeresim publice
profitentur aliosque suo exemplo suisque permiciosis suaprofitentur aliosque suo exemplo suisque permiciosis

Ecclesia per excomminicationem separentur, sed etiam
dignos esse qui per mortem e vivia auferantur. Nam, ut alverit 5. Thomas (1), si falsarii pecuniae et ali gubbici

multiecter lion moutant.
16. — Que pecte Marauul aint telerand. — Denique to — Que parte aureus au tierant. L'enque practires aut relapsos passe Eccletae decrete morte puntir, quantum ad actimi ipsum attinet, omnino pendere a circumstantiis infinitium, cum Eccleta persecutionibus et pressuris agritur, ut in praesenti tempore contingit, plurina mala profecto toierat, ne malora mala incurrantur: quo

nus dicelas S. Augustinus (1). Aufor meretriees de recentu dicelal S. Augustinus (1). Ander meretriess de re-bert humanis, turbut eris manis hibathachas, lia agitur has-retici, aicut etiam infeden, liot sint a veristat alieni et in asia rinivus peccent, toleraris lunco interdum Possuus, ne mala maiora inducantur, agi aliqua hona impediantur aciliest, ut vitetur scandalum ved dismidium quod prove-nice poacet en minis severitate, et ut, si fieri possit con-sultur saluti seternae curim qui sic tolerati pardatim convertuntur ad fidem. Sic disboo videmus Ferfeiam

17. — Marrelici et apestata cogi pessost et ad fiden re servinare. — Et quoniam sirmo, huc noster evanit, ulterius papanorum et herrelici aut infideler pint opportune quaeretur, utrum haeretici aut infideler pint compellendi int ad fiden revertantur?

Cui dubiu cum S. Thoma respondenus, illos quiden, qui quando que fiden weram habuerust et professi sunt, qui quando que fidem weram habuerust et professi sunt, professi que capaciliendos, etam cur poraliter, ut impleant quo promiserant et teneant quod semd susceperunt; qui sicut vovere est volontatis, reddere autem necessitatis, quaere compelle fidem est volontatis, sed tenere cam acceptam est necessitatis Quapropuer S. Augustinus ait (*); Usi est quali qui donnese consumerant, liberum étsi ere dere set con crefere Con sim Christis indili? Quaere fire destinations destinations de la consideration de la cons meris decerants. Advolarious assesses es persona per processes activos per mortis poucas antivaciones per servicia poucas antivaciones per servicia poucas attractorios competes per torio civilia societati, um frechesias, nifre tamen et altere torio civilia societati, poucas attractorios competes poucas attractorios competes poucas processes per se ignam potente per persona person ab ipsis exigi putest, si adalt facultata ut fidem non impediant vel hlasphemin, vel mala svasionibus, vel aperits persecutionibus. Quapropiter videntes Christi fideles is persecutionibus. Quapropiter videntes Christi fideles fieptementer contra infideles hellum movisse formaliter ut con retraherent a persequendo christianam fidem profitentes, non autem tit con ad credendium caperent sicut fisho calumnianter inimiti religionis catholicae; under in Concaio Tolesano III legimus: De Indiani antiem praecipit santia Symales, musest ad credendrum sun inform, ut singen sai forma sintitia (*).

18. – Principes apentates ab importe possus depen autoficieri illud potest quod docet idem Angelicus Doctor, de principibus apontatis (*), sententialiter puniendis per top quod dominig is autofitos priventus: ita quod quam

Facaimiles of Pages and Portions of Pages from Lepicier's Book Most of Which Are Quoted in the English Translation on this Page

ciosos errores Litteris Encyclicis Pascenos damnates, non in particulation refellis, quemoduodum pferique facient; sed ratione usus et via salemni Scholasticorum, ea doctrinae catholicae apita enucleus diligenter et illustras, quibus dhibitis, omnia Montanistasun commenta radi itys convelluntur. Itaque tibi Reatissimus Pater salde gratulatur; preçatusque ut hoc labore tua multi multum proficiant, Apostolicum Benedi-

ignificarem: iam, honestissimum mundatum

addictionismus profitos AURELIUS GALLE SAC. SS mi D. N. Pii X ad epistolis latiner.

Reservablissims Domins

Rom, ex actions Pasic, Idibus Nevent, MDCCCCLX.

P. ALEXIO M. LEPICER Sac. ax Ordine Serverum Mariae Decl. Rec. theologies tradendes in schools Golleges Urbantens

Igitar, aho modo Ecclesia agu cum haeresteo pertinet, also cum haeresteo poenitente et in poenitente perseverante, alio denam cun las retico qui post poenitentian relabitur. Imprimis emus, tai in cum qui in sui erroribos persiata est. Ecclesia possit severisamis podus apparentamente. poduis animarivertere, magas amen manauotudine utum cum illo heeretico qui ad dem catholicam poeniteris revertitur, quem ad poeniteratim ultro recipit, eum non solom in vita conservanda, sed etiam dispersative restituendo ad ecclesiasticas diprintates quas prius habebat, si tamen videatur vere conversis: quod quidem, ari Angelicus, pro bono pacis frequenter legitur esse factum (!).

At at hasreticus sensel receptus iterum relabatur, hoc videan esse signum isconstantiae eius circa fadem et ideo ulterhus reditens recipitur quidem ad poenitentism, sie tamen ut non sit necesse cum liberare a poenis tempor ralibus. Si enim talie conservareturin sois bonis, poseet hoc beneficio abuti in predudificiam salutis alioram, eos suls erroribus inficaendo: quinimmo negari non potest Eccle-

cur Ecclotiae simile ius denegabitus relaie ad hominem tam gravia criminis reum, quale est crimen infidelitatis? At vero, aliud est id quod Eccleia facere peaest, et aliud id quod acts praestat scilices haereticum pounitentem Ecclesia morti non condennat, sed tantum perinatem aut relapsum: sellicet, in primo casu. aequum est ut membrum infectum abliciatur, ne alia inficiat: in secundo, curon, et dizimus, homo per relapsum in haeresim tense in fide inconstantem ultro prodat, unde probabile manet illum fidei, in qua supernaturalis vita societatis consistit, insidiatorana, hine Ecclesia have meritoque talem hominem e sino suo abicit, qui si impunitus maneres, consistit, translitaturum, hine Ecclesis have meritoque tale, hossinem e sinvi suo abiest, qui si impunitus manere posset et aliis sud vecena propinare, aut saltem ens econ pio suo inducere ad tuerceim scurrhes amplectendano dicitur enion (*): Quia non preferher cito custra unali-

picier, Dr. Sullivan says:

This book, which, in this twentieth century has rejoiced the heart of Pius X, declares (p. 194) that public heretics deserve not merely to be excommunicated, but to be killed ('sed etaim dignos esse qui per mortem e vivis aufernatur'); that the power to murder heretics belongs both to the state and the church (p. 195); that the church has the power of putting to death even repentant heretics (p. 199); that we should not shrink from uttering this teaching out of regard for the sentiment of the modern age (p. 201); that we should remember that the church has canonized King Ferdinand III of Castile, and inserts in the breviary these words in praise of him: 'He permitted no heretics to dwell in his kingdom, and with his own hands brought wood to the stake for their burning.' (p. 202); that the church tolerates heretics now because it is not prudent to kill them (p. 208-209), and finally, that the pope has the power to depose secular rulers who abandon Catholicism, and to absolve the subjects of such rulers from their allegiance (p. 210)." Rev. William Sullivan was ten

years in the priesthood in the Roman Catholic church. After receiving four years of college training in the well-known Jesuit Educational Institution, The Boston College, he entered St. John's Ecclesiastical Seminary at Brighton, Massachusetts, where he remained for three years, the Paulist house of studies to be a Professor of moral theology, a branch

Roman dogmas. No Roman Catholic can success-Lepicier's work. They are from the very highest fountain-head of Roman Catholic authority and are not anti-quated theories. They are twentiethcentury teachings of Rome with the the fundamental principle unscrupulous Jesuit in the land.

ate from the city of the pope and the dex. vatican. They tear from the hierarchy all the jesuitical subterfuge by which representatives of the same. from cardinals down to priests and laymen, have so long and so deliberately sought to deceive, delude, and mislead honest, fair-minded and truth-loving Protestants.

No one can read this book and

TRANSLATION OF POPE'S ENDORSE-MENT OF BOOK

Most highly esteemed Sir:-How high the opinion of our Most Holy How high the opinion of our Most Holy Sire concerning you has been hitherto, you have found out chiefly from those praises with which once and again he has honored the books worked out by you for the use of sacred discipline. Now upon the publication of your volume "Concerning the Stability and Progress of Dosma," and its approval by the distinguished judgments of the learned, you cannot doubt but that this opinion has itself grown. and its approval by the distinguisher judgments of the learned, you cannot doubt but that this opinion has itself grown. But still you may know that by this work you have very much gratified the Supreme Pontiff, to whom indeed you seem especially worthy of praise, because, serving in a marked way the defense of the truth, you have sought a timely enlargement of Scholastic Theology. For pernicious errors, condemned by the Encyclicals Letter of Pascendus you do not refute in detail, as most do, but using reason and the usual method of Scholastics, you explain and illustrate those main points (heads) of the Catholic dectrine, by the employment of which all the falsehoods of the Modernists are torn up by the roots. And so the Most Blessed Father earnestly congratulates you, and, praying that by this labor of yours many may profit much, he very affectionately bestows the Apostolic Benediction.

These things I had to make known to you in his name. Now having fulfilled this honorable commission, I very gladly profess myself, most highly esteemed Sir. Yours most devotedly,

AURELIUS GALLI, Priest of our most Holy Plus X., from the Latin Letters.

of their endorsements without seeing that Rome, today, is not only in deadly opposition to all the greatest going from there to the Paulist and most glorious principles of the House of Studies affiliated with the Protestant Reformation, but she is Catholic University of Washington, equally in deadly opposition to the D. C., where he spent three more upward-sweeping spirit of progress years of study and obtained the and enlightened civilization as em-Licentiate of theology from the Cath- bodied in the Fundamental Democolic University. After a period of racy of our Declaration of Independactive mission work he was called to ence and the Federal Constitution of the United States.

As the Declaration of Independof which he taught six years. Dur- ence and the Federal Constitution ing this period he also taught Scrip- embody the spirit of progress. ture and it was his studies which growth, human development and libthen led him to accept the Modern-ist's view and which ultimately re-this teaching emanating from the sulted in the collapse of his belief in vatican embodies the spirit of the dark ages and that of the days of the Spanish inquisition, a spirit only 'ully deny or refute the statements comparable to that manifested at the which we are here giving from present time in the atrocities of the paganistic, militaristic German autocracy.

Nothing could better or more clearly show the impossible gulf between highest possible hierarchal endorse- eral democracy such as that of our ment and therefore can not be denied own government and politico-eccleor explained away by any astute or siastical Romanism or that of the Roman Catholic hierarchy than these They are charmingly frank and official teachings of Prof. Lepicier's, very realistic presentations of the solemnly endorsed by the last pope real teachings as they, today, eman- and by the Congregation of the In-

> Cardinal Gibbons, a short time ago, reiterated the thread-bare, empty and utterly false boasts of Roman Catholic priests and prelates when indulging in pompous and inflated papal culogy, that "Rome never changes." Every fairly intelligent

consider these teachings in the light (Continued on Page 2, Column 6)

TRANSLATIONS

Showing Present-day Intolerance of the Papacy

Approbations

PAGE IX (PREFATORY) HAIL MARY!

In the course of the present we grant that the work, entitled "Concerning the Stability and Progress of Dogma," written by the Most Reverend Father Master Alexius Maria Lepicler, General Counselor of our Order, and Prior of our convent of Saint Alexius Falconerius outside the city, and Director of Studies, also Professor of Sacred Theology in the Pontifical College of the City for Propagating the faith, and Counsellor of several Sacred Congregations, be set in type, most of all trusting in the Lord that that work will be of great utility, especially in these times, in vindicating the sanctity and purity of the Fatth against new heretics,

Given at Bologna, in our Convent of the Samuets of Saint Mary, the first day of

Given at Bologna, in our Convent of the Servants of Saint Mary, the first day of BROTHER JOSEPH MARIA LUCCHESI, General Prior. BEGINNING ON PAGE 208

HOW HERETICS ARE TO BE TOLERATED

16. Finally it is not to be overlooked as is said that heretics who are incorrigible who have relapsed, can by decree of the church be punished with death, (but), as as concerns the act itself, it depends wholly on circumstances. Of course, when church is attacked with persecutions and afflictions, as is the case at the present

the church is attacked with persecutions and afflictions, as is the case at the present time, she surely tolerates very many evils, lest greater evils be incurred.

5. Therefore the church deals in one way with a heretic who is obstinate, in a different way with a heretic who is penitent and persists in his penitence, and in yet another way with a heretic who after penitence relapses. For in the first place even if the church could proceed with the severest punishment against one who is obstinate in his errors, yet she uses great kindness towards the heretic who returns penitent to the Catholic church, whom she willingly admits to penitence, not only preserving him it if but also by dispensation restoring him to ecclesiastical dignities which he previously held: provided, however, that he seems truly converted, which indeed, Angelicus says, is said to have been frequently done for the sake of peace.

BEGINNING ON PAGE 209

HERETICS AND APOSTATES CAN BE FORCED TO RETURN TO THE FAITH

17. And since our discourse has reached this point, etc. And first if heretics on their part are considered, those, I mean who freely become such, and profess heresy publicly and by their examples and pernicious persuasions induce others to embrace the same errors, no one can doubt that they not only deserve to be separatel from the church by excommunication but are even worthy to be taken away by death from among the living. For, as St. Thomas observes, if counterfeiters and other public malefactors are at once turned over to death with justice by the secular princes, much less ought heretics to be spared.

are at once turned over to death with justice by the secular princes, much less ought heretics to be spared.

8. Saint Augustine said: "Away with harlots from human affairs! You will throw all things into disorder with lust." So, therefore, hereties just as also infidels, though they are estranged from the truth and in their rites, may be sometimes tolerated, lest greater evils be brought in or some good be hindered; of course, so that scandal or discord shall be avoided, which right result from excessive severity and that, if possible, regard shall be had for the eternal salvation of those who, having been thus tolerated, are gradually turned to the Faith. Thus indeed we see that the church tolerated the rites of pagans and heretics when the multitude of heretics was large. On the contrary, she employed severer discipline when the world had now been converted to Christ, and there was ground for fear that the unbellef of some might infect the many, just as we know happoned in the time of Luther.

9. Aim of heretics who by themselves and specifically prefer to aim at the corruption of the faith, which is the most serious harm; wherefore of themselves they deserve no other treatment than to be thrown out of society, for whose destruction they live.

(1.) The church VIII. II.

(2.) of St. Thomas ibid. Therefore, according to Angelicus, a three-fold possibility may be distinguished in regard to the heretic; either he does not repent of what he has done; or he repents and relapses; or he repents and persists in the faith; and indeed as St. Thomas say, in the two former cases the church can condemn him to death. In the third case, however the church, speaking absolutely, could apply the death penalty, but does not; in which there is apparent a difference between the church and civil society as regards the infliction of penalties; for the latter often condemns to death a man charged with but a single crime, and indeed penitent for his deed; the former (condemns him) only if he is obstinate or relapses.

From "CONCERNING THE STABILITY AND PROGRESS OF DOGMA" by Lepicier, and approved by highest papal authority.

College of the city for Propagating tor of a certain leading Masonic statements made to inflame Protesthe Faith shows his status to be journal was being assiduously culti- tants and arouse a persecuting spirit. the very highest as a teacher of the vated as are prominent members of "I was inclined to believe this," present-day Roman Catholic Dog- the Masonic fraternity in general, by said the editor. "When I first read matic Theology accepted by the vat- the jesuitical apologists for Rome who these statements they seemed so imican and Roman Catholic hierarchy have been so grossly misrepresenting possible at this stage of liberal civilin general, while the sanction of the the true teachings of the papacy in extraording in the congregation of the their endeavor to half the Protestant prominent teacher in a well-known Index" and the unqualified endorse- ministers, the Protestant and the institution of your church in this ment by the last pope carrying with it the apostolic benediction of the so- on the Masonic editor on this oc- the book and the pages, from which called infallible head of the church, casion was a chaplain in one of the he took the quotation, I was at pains

At de is spir in haeresi aut infidelitate nati sunt

the spirit of the days of the inquisi- intolerant ages. tion were a gross injustice to pres-

false statements as true. Now this work as the reader will above which we have quoted from him the book, but he stated he did clearly see, cuts the very ground Lepicier's book. He further stated not care to take it.

have said on the subject.

gives every possible stamp of hier-archal authority that could be be-in one of our large American cities. In due course of time the book arstowed upon a work calling for the In the course of the conversation he rived. I read with amazement these supreme endorsement of official began to enlarge on the present utterances and found that the author, Rome. liberality of Rome, her broad ideals, to whom I have referred, had faith-Whenever, during recent years, the etc., when the Masonic editor said: fully quoted these teachings, patriotic press of America has cited "I was inclined to accept such views that the last pope had endorsed them the frank or outspoken utterances of as representative of the present-day and they had been sanctioned by the some priest or priestly editor like teachings of the Roman hierarchy, Congregation of the Index. Here is Father Phelan, for example, the until I read some things which con-jesuitical apologists for Rome, of the vinced me that such liberality and amine it and then read for yourself

Callahan-Scott Knights of Columbus toleration did not represent the active quotation. You will find it is so-called "religious prejudice commission" variety, have been very "From some books and papers I that the teachings are endorsed by mission" variety, have been very "From some books and papers I that the teachings are endorsed by quick to declare that such utterances have recently read I have come to the highest present-day. Roman Cathdid not in any sense represent the the conclusion that Rome has not olic, official authority. hierarchy, and that the citations of materially changed her position in The chaplain took the book, sat priests or lay members of the church spirit and indeed in teaching, from down and examined the volume and voicing intolerance or harking back to that entertained in earlier and more then read the quotation. After a

terly unwarranted and absolutely of earlier centuries."

a very interesting and illuminating of the secret patriotic orders, etc. tremely able and important work incident that recently occurred bearing on this very question. The ediany real foundation, in fact, victous POPE PIUS X." After calling at-

long time he rose, laid the book on "I have read from what I believe the desk of the editor and stated he ent-day Roman Catholic teachings. to be reliable sources of information, would have to be going. The editor Unhappily Protestant ministers things that lead me to believe that asked him if the book was not genuand laymen, for the most part, have the hierarchy in Rome today sanc- ine and authoritative, and he adbeen very prompt to accept these ut | tions teachings very similar to those mitted it was; if the quotations were as claimed and he was forced to say He then cited the statements given "yes"; the editor then offered to loan

from under all these jesuitical apolo- that he had read these in some works | So illuminating and, when we congists for Rome who have been so free published very recently and which sider the author and his former po-in their denunciation of THE MEN- he had every reason to believe were sition in the Roman church, so valu-ACE. The Free Press Defense League, authoritative reflections of accepted able is the following characterization and the patriotic orders. It authoritatively proves beyond all possibility of question the truth of all that we the usual jesuitical denial in toto, of that we give our readers the followthe statements. They were merely ing quotation from the preface to the In this connection we will mention A. P. A. lies, or MENACE lies, or lies second edition of Dr. Sullivan's ex-

TRANSLATIONS Showing Present-day Romanism Claims Right to Murder

BEGINNING ON PAGE 195

THE CHURCH POSSESSES THE REAL RIGHT TO DECREE THE DEATH PENALTY AGAINST HERETICS

10. Moreover it is to be noted that the power to proceed against heretics with the death penalty belongs both to civil society and to the church, in a different way, however. Of course the civil power can punish the crime of infidelity only insofar as (the civil power) it becomes itself judicially clear in regard to this same crime through ecclesiastics learned in the doctrine of the faith; while the church, taking cognisance of herself of the crime of infidelity, is able by herself to decree the sentence of death, is not able however to carry it out, but commits it to the secular arm to be carried out. Hence we see in many ancient legal codes the death penalty decreed for sins of infidelity or blasphemy. On the contrary however, the church not varely turns those charged with such crimes over to the magistrates to be punished with extreme punishment, even adding censure lest the latter fall in their duty to inflict this punishment.

What we read in the Law bears on the point: "Now let the secular powers be What we read in the Law bears on the point: "Now let the secular powers be advised and induced and, if necessary compelled by ecclesiastical censure, whatever duties they are performing just as they wish to be reputed and held as faithful, so to take the oath publicly for the defense of the faith, that they will be realous faithfully according to their strength to exterminate out of lands subject to their jurisdiction all heretics stigmatized by the church; also that henceforth, whenever one takes a place of power, whether temporary or permanent, he shall be bound to affirm this point with an cath. But if the temporary (or temporal) ruler, after having been sought out and warned by the church, shall neglect to clear his country of heretical foulness, let him be excommunicated by the Metropolital or by other provincial bishops."

11 .- and further for this reason the one returning is encouraged to repent, with 11.—and further for this reason the one returning is encouraged to repent, with this restriction, however, that it is not necessary to free him from temporal punishments. For if such an one is maintained in his privileges (bonis), he might abuse this kindness to the prejudice of the salvation of others, by tainting them with his errors; indeed it can not be denied that the church, speaking absolutely, has the right to punish hereics, even when they come to their senses, with death; for if society is competent to punish capitally a hemicide, even if he repents, why is a like right denied to the church in relation to a man charged with so serious a crime as that of infidelity? But what the church can do is one thing; what she actually does is another; of course, in the first case, it is right that the infected member be cast away, lest it infect others; in the second case, since a man through a relapse into bereay really shows himself inconstant in the faith, and hence it remains probable that he will be treacherous to the faith in which the supernatural life of society consists, therefore the church rightly and deservedly casts such a man out of her bosom, since if he remained unpunished, he might even furnish his own poison to others, or else at least induce them by his example to embrace heresy with more security, for it is said: "Because sentence is not carried out quickly against the wicked, the sons of men commit evils without any fear!"

PAGE 210

12 .- It will be properly asked whether heretics are to be forced to return to the

To this query we reply with St. Thomas that those indeed who have at any time held and professed the true faith, are to be compelled, even in a physical way (corporaliter) to fulfill what they have once assumed; because just as it is a matter of free choice to take a vow but of necessity to perform it, so it is a matter of free choice to accept the faith but it is a matter of necessity to hold it fast when accepted. Therefore Saint Augustine said: "Where is that which those men used to shout out, that one is free to believe or not to believe? To whom has Christ applied force? Whom has he compelled? Lo! they have the Apostic Paul; let them recognize in him first the compelling, and later the teaching Christ; first the smitting, and later the conforting Christ." But in regard to those who were born in hereay or infidelity, there must be a different decision; that is to say, in no way are they to be forced into the faith, because to believe belongs to the will, but it can be exacted of these even, if the opportunity should offer, that they do not hinder faith either by blasphenuse or by evil counsellings or by open persecutions. Wherefore we see that Christ's faithful ones have frequently stirred up war against infidels, normally to draw them back from persecuting those who profess the Christian faith, not, however, to force them to believe, as is falsely charged by ensmiss of the Catholic religion. Hence in the Third Council of Toledo we read: "Now concerning the Jews the Holy Synod directs that no one is to be forced to believe, in order that the form of justice may be unimpaired."

18. Apostate Princes can be deposed from power by authority of the Supreme To this query we reply with St. Thomas that those indeed who have at any tim

Apostate Princes can be deposed from power by authority of the Supreme From "CONCERNING THE STABILITY AND PROGRESS OF DOGMA" by Lepicles,